

**THE CATHOLIC
CONTROVERSY
IN THE
NEW TESTAMENT
LIGHT**

BOLDRIDGE



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The
Catholic Controversy
In the
New Testament Light

By

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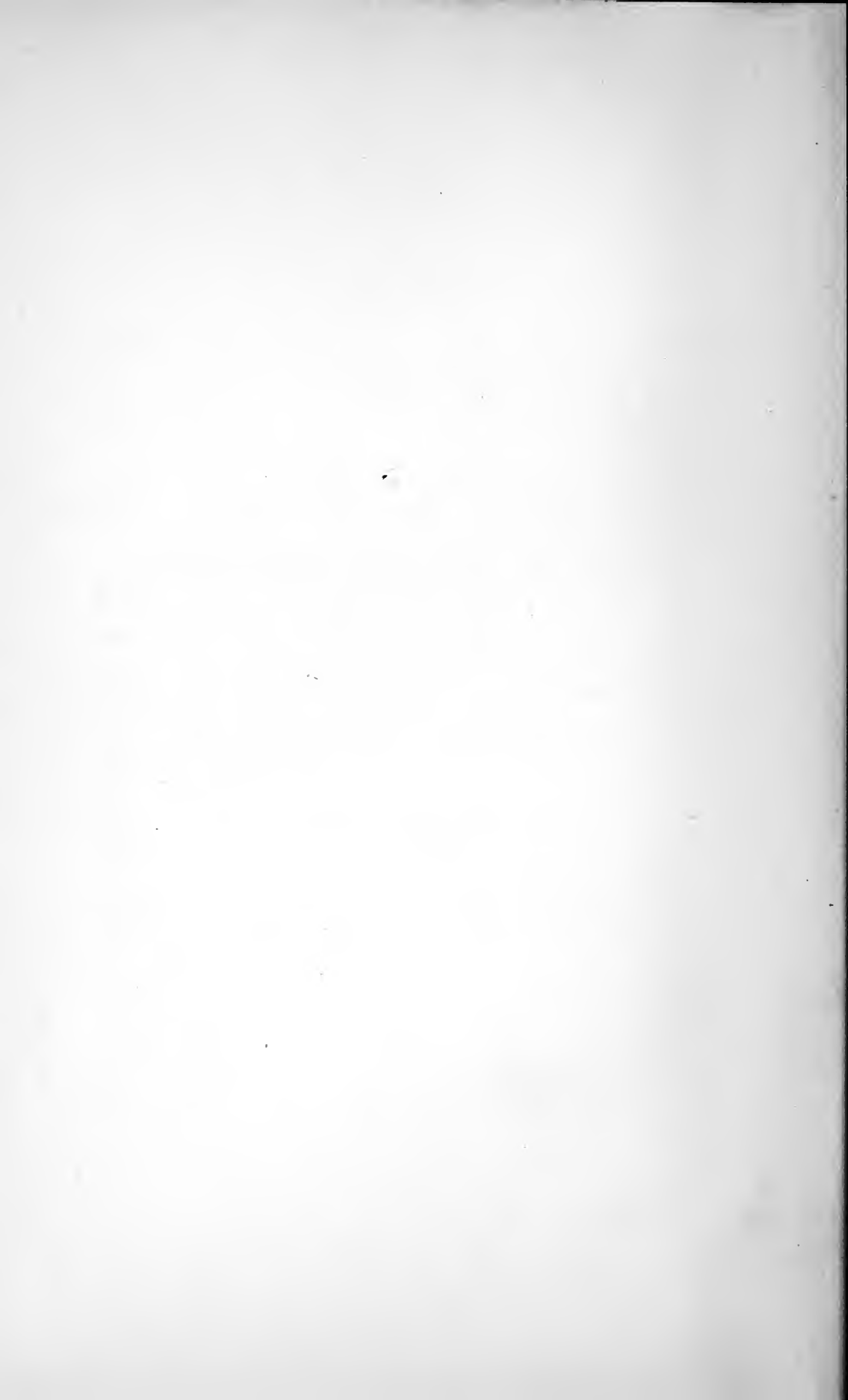
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PREFACE

THIS book has a practical aim. In it, the conditions of salvation in the New Testament and in the Roman Catholic church are so compared and contrasted that both the plain man and the profound thinker, who carefully read it, can obtain an adequate and usable knowledge of the entire subject. The many and complexly related parts of Romanism by careful analysis and generalization have been found to have their unity in their location between Christ and the sinner. This is fully explained in the discussion. As Christ permitted nothing but faith to come in between the penitent and himself, the conflict between the two teachings is exceedingly sharp. Both the average man and the mature theologian desire such a treatment of this theme as will enable it readily to be understood. An attempt has been here made to make easily possible this much desired end. To turn on the light is a sacred duty and this treatise is intended as an effort in that direction.

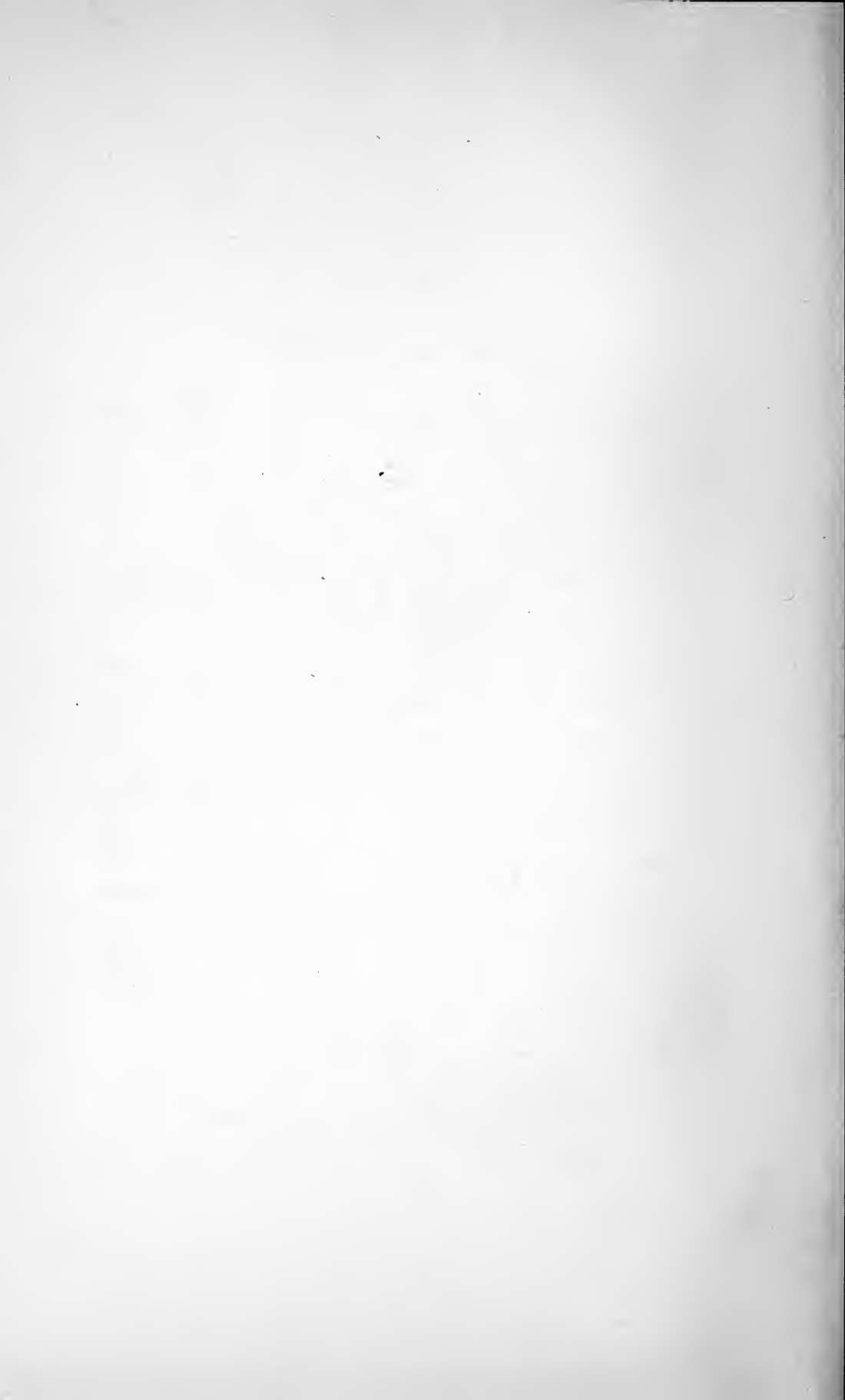
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CHAPTER I

THE SACRAMENTS DEFINED

THE Question is frequently asked: "What do Catholics teach?" "What are their doctrines?" These questions are fully answered in the decrees of the Council of Trent and in many of their books, which are easy to obtain. "What does the New Testament teach?" This question can be settled with satisfaction by reading this book which can be had in an accurate translation.

A full and fair investigation of Catholicism will make clear by ultimate generalization by rigid induction the existence of four blocks of doctrine: viz., that of the seven sacraments, that of the priesthood, that of the cult of the Virgin Mary, and that of the worship of saints. Every one of its doctrines can be classed in the proper place under one of these heads; and these four parts can be further classed under one simple idea which will be fully explained later on in its proper place. The results set forth in this discussion are the outgrowth of the reading of much history and many books written by Catholics in effort to expound their doctrines.

The writer has tried to be patient, careful and accurate, both in quotations and in search for le-

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gitimate conclusions. A proper solution is greatly desired by many intelligent ecclesiastical students. Popular interest in this theme is daily on the increase. Shallow views with rash declamations are not adequate. If we mean to live wisely in our day, we must have accurate information about the burning questions which are agitating the minds of men. The information herein set forth is so arranged as to be easily read, soon comprehended, and quickly verified by examining many books found in ordinary libraries. Personalities, prejudice, and bitterness have been avoided. A desire to reach the truth, the whole truth, and nothing but the truth has been constantly uppermost in mind. Only the larger outlines are taken into consideration in this study. The minute details can be found adequately explained in many manuals devoted to this subject.

Dr. George P. Fisher, who has made this subject a profound study, says: "As an inseparable part of the Catholic theory of the church stands the doctrine of a particular priesthood and of the sacraments. The idea of the sacraments was fully developed by the schoolmen; and the number which had been indefinite and variable was fixed at seven. It is essential to the conception of the sacrament that it should efficiently convey the hidden gift of grace which it symbolizes. It is the channel through which the grace is communicated; the ordained and indispensable vehicle by which it passes to the individual; the instrument by the direct operation of which the divine mercy

The Sacraments Defined

reaches the soul. Hence the efficacy of a sacrament is independent of the personal character of the administrator, provided he have the intention to perform the sacramental act; for such an intention is requisite. The sacrament, moreover, imparts a divine gift which is not involved in, nor produced by, the faith of the recipient; it is *ex opere operato*. The effect is wrought, in case the recipient interposes no obstacle. The sacraments are the means of grace and are essential to the beginning and growth of the christian life; they meet the individual at his birth, and attend him to his burial. They are to the soul and the religious life what bread is to the body, nor is their effect confined to the soul; it extends even to the physical nature. In the sacrament of the Altar, the body and blood of Christ are literally present. Christ is once more offered, an unbloody sacrifice, through which the benefits of the sacrifice on the cross are obtained and appropriated. In the converted substance of the wafer, the recipient actually partakes of the Redeemer's body. The sacrifice of the Mass is the central act of worship."

"Of course, this conception of the sacraments presupposes a consecrated priesthood, a hierarchical order, which is authorized to dispense them. They stand in the position of mediators, from whose hands the means of salvation must be received; by whom, acting in a Judicial capacity, penances, or the temporal punishments due to mortal sin after repentance and confession, are appointed; and who

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have it in their power to pronounce against contumacious offenders the awful sentence of excommunication, which blots their names out of the book of life. Between the individual and Christ stands a fully organized, self-perpetuating body of priests, through whose offices alone the soul can come into the possession of the blessings of salvation. It is true that baptism, without which one can not be saved — unless, indeed the intention to receive it is prevented from being carried out, without the candidates' fault — may be performed by unconsecrated hands, in emergencies where no priest can be summoned. But the other sacraments, confirmation, the Lord's Supper, the allotment of Penance and Absolution, Marriage, Ordination, Extreme unction, belong exclusively to the priest, and have no validity unless performed by him." *Hist. of the Ref.* pp 466-468.

The Rev. Bertrand L. Conway, a Catholic priest, says: "A sacrament is a visible sign permanently instituted by Jesus Christ to signify and confer grace upon men." "The sacraments are merely the application to the individual soul of the fruits of the incarnation." "They are the seven channels of the blood and merits of the Atonement, flowing from the cross upon the hearts of sinful men to wash away their sins, and give them the life of grace which Christ died to gain." *Question Box*, 243. The seven sacraments, then "confer grace upon men;" "they are the seven channels of the blood;" "they wash away their sins;" "they give them the life of grace;" "they

The Sacraments Defined

actually confer of themselves the grace which they signify.”

THE SEVEN SACRAMENTS IN DETAIL

The Seven Sacraments are Baptism, Confirmation, Holy Eucharist, Penance (with Absolution), Extreme Unction, Holy Orders, and Matrimony. It may be well to take a brief survey of each one of them in order to get a better conception of Catholic teaching as to sacramental function.

1. Baptism.

“Q. What are the effects of the sacrament of Baptism?

“A. Firstly. It washes away original sin of our first father Adam.

2ndly, It remits all actual sin, which we ourselves have committed, (in case we have committed any before baptism) both as to the guilt and pain.

3dly, It infuses the habit of divine grace into our souls and makes us the adopted children of God.

4thly, It gives us a right and title to the Kingdom of Heaven.

5thly, It imprints a character or spiritual mark in the Soul.

6thly, In fine, it lets us into the Church of God, and makes us children and members of the Church.”

“The Catholic Christian Instructed,” by Dr. Challoner, p. 30.

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“Baptism is a sacrament absolutely necessary for all, without which no one can enter into the Kingdom of God.” “Catholic Belief,” by Dr. Bruno, p. 81. See also “Question Box” p. 253. This is the regular Catholic teaching as to the efficacy of baptism. These passages are quoted in the interest of accuracy. “It washes away original sin;” “It remits all actual sin;” “it infuses the habit of divine grace;” “it gives us a right and title to the Kingdom of heaven;” “it imprints a spiritual mark in the soul;” “it lets us into the Church of God.” This is the genuine doctrine of baptismal regeneration.

Here by way of contrast are a few Bible verses bearing directly on the question: “Unto Him that loveth us, and loosed us from our sins by His blood; and he made us to be a Kingdom, to be priests unto his God and Father.” Rev. 1: 5-6. “Having made peace through the blood of the cross.” Col. 1: 13. “The blood of Jesus, His Son cleanseth us from all sin.” I John 1: 7 “For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life.” “He that believeth on Him is not judged; he that believeth not hath been judged already, because he hath not believed on the Name of the only begotten Son of God.” John 3: 16, 18. “But now apart from the law a righteousness of God, hath been manifested, being witnessed by the law and the prophets; even

The Sacraments Defined

the righteousness of God through faith in Jesus Christ unto all them that believe." Rom. 3: 21, 22.

2. The Holy Eucharist.

When the priest elevates the bread and says: "Hoc est corpus meum," "this is my body," then according to Catholic teachings, it is changed into the substance of Our Lord's body; "so that no bread or wine whatever remains, but Himself — Body, Blood, Soul and Divinity under their appearances." "So that after the consecration the bread may seem bread but it is not bread, though it seems to the taste, but Christ's body; what seems wine, is not wine." This doctrine is to be accepted by the faithful without question on the authority of the Church. From this there must be no appeal. Cardinal Manning says: "The appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and treason, because that living voice is supreme; and to appeal from that voice is also a heresy; because that voice, by Divine assistance, is infallible." The doctrine of the Catholic Church is as follows: "There is no Divine Commandment nor any intrinsic necessity that all men should receive communion in both kinds." So that if the bread after consecration is received, the whole Christ is received, and when Christ is received the blessing is received. The simple command of Christ was: "Do this in remembrance of me," that is eat the bread and drink the wine. +

3. Penance and Absolution.

Penance pertains to the duty of the penitent and absolution refers to the function of the priest in declaring forgiveness. The Penitent must be contrite, make confession, and give satisfaction; then the priest pronounces absolution. This sacrament is for cleansing of those mortals sins committed after baptism. In connection with this is auricular confession and the performance of certain good works to be done by the direction of the priest.

4. Marriage.

According to Catholics this is a divine rite solely in the hands of the priest and secular marriage is no marriage. This sacrament must be performed by a priest to give it divine validity. It follows therefore that Protestant marriages are entirely without divine sanction and are therefore sinful.

5. Ordination.

This refers to the institution of the priesthood. Priests must be ordained in a certain way. "Holy Order, then, is a sacrament by which Bishops, Priests, and other Ministers of the Church are ordained, and receive power and grace to perform their sacred duties." The Bishops ordain.

6. Confirmation.

Is a sacrament "by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by prayer, unction (or anointing with Holy oil called Chrism), and the laying on

The Sacraments Defined

of the hands of a Bishop, the successor of the Apostles."

7. Holy Unction. Extreme Unction.

This "consists in the anointing, with holy oil, by the priest, of those in danger of death by sickness, accompanied by prayer."

These are the seven sacraments of the Catholic Church. They are all entirely in the use and control of the priesthood, except baptism which, in extreme danger of death, may be performed by any one who does the baptizing with the intention of carrying out the will of the Church. This brief view of the seven sacraments is sufficient for the purpose of the present discussion. All that is necessary here is to note that the Catholic Church teaches that they are the Channels through which grace is communicated from the risen Redeemer to the penitent sinner. They are the means by which the benefits of Christ's death reach the soul. They take hold of the infant in the cradle and continue till he is in the grave. They reach every sphere and relation of life and aim to grip every individual in every country for all time. They are the connecting link between Christ and salvation with the well defined theory that if there is no link there is no salvation. They convey grace. They apply it to the soul. No sacrament no Salvation.

CHAPTER II

THE PRIESTHOOD

THESE sacraments are too important to be left to carelessness, and indifference. They are committed into the hands and the care of specially divinely appointed agents who apply them to the individual. No exact classification is either desirable or necessary here. The series beginning with the ordinary Priest rises up to the Bishop, Archbishops, Cardinals, and the Pope who is the Head of the Church, the successor of Peter, the vicegerent of Christ here on earth, and the infallible guide of the Church on earth. All of the sacraments are in the hands of the priesthood and they are confined to them.

1. Note the grades in the Priesthood: The Pope first, then the Cardinals, Archbishops, Bishops, Priests. This topic will receive fuller treatment in another place.

2. According to Roman Catholicism the Priesthood is the Church and the Church is the Priesthood. The Pope is the successor of Peter. The Priests are the successors of the Apostles. They offer up the unbloody sacrifice. They require penance. They pronounce absolution. They alone in the Holy

The Priesthood

Eucharist partake of both the bread and the wine. Those below the priesthood are "the Faithful" and in the Eucharist they partake of the bread only which has become the body of the Lord and in the bread alone they have the entire body of the Lord in all respects and as fully as if they had also partaken of the wine. The command to eat the bread and drink the wine was given to the Church in the form of the Priesthood and was not given to the "Faithful," so that they are not compelled to receive the wine in order to get the blessing.

3. So, then, as all grace comes through these seven sacraments which are in the hands of the priests only, it follows that there is no salvation outside of the Catholic Church. This institution alone is God's agency for saving the souls of men. On earth it is Christ's only agency for imparting grace and salvation to men. The sacraments in the hands of priests make the contact between Christ and the penitent. They apply the atonement. The Faithful receive from the Priesthood doctrine, instruction, the care of the conscience, the sacraments applied without disputation and without hesitation. The Faithful are not to question but to obey.

4. In religious matters the faithful are not to think but to believe. They must take what is given them and be thankful. They are not to read, think, and determine for themselves but to believe what the Church believes and to do what the Church says do. The Priests lead, the people follow. So

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that as the Church does the making of creed and the people receive it unhesitatingly, there has been great shortage in education among the masses in many Roman Catholic countries such as Ireland, Mexico, South America, Spain. If people know too much, they will think and attempt too much. If a man has another man to do his thinking for him, he is not apt to do much thinking for himself.

CHAPTER III

THE CULT OF THE VIRGIN MARY

IT HAS been affirmed that the Roman Catholics consider that Our Lord's mother is a supreme object of worship. They themselves confess that they have for her the highest possible reverence. The point here and now made is that the Catholic church holds tenaciously to the doctrine that she is a Mediatrix between the Son and the penitent. They pray to her that she may pray to the Son for them. This is their clearly defined teaching and their regular practice in their daily devotions. It is a part of their theory of the sphere of intercession. The priests, the Virgin, and the saints intercede with the Son. The priests offer up all over the world much unbloody sacrifice and also intercede with the Son. But they do not leave the matter there. They add to this the intercession of the Virgin and also that of the saints. The virtue of her intercession is based on the fact of her being our Lord's mother. He will hear her. Her prayers will have weight with the Son. He will heed what she says. This is good Catholic teaching. I here copy from a Catholic manual a prayer to the blessed Virgin: "O blessed Virgin, mother of God! and by this august quality

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worthy of all respect from man and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection!"

"Thou art all powerful with the Almighty, and thy goodness for mankind is equal to thy influence in heaven. Thou knowest, O blessed Virgin! that from my tender years, I looked up to thee as my mother, my advocate, and my patroness; thou wert pleased to consider me, from that time, as one of thy children; and whatever graces I have received from God, I confess with humble gratitude, that it is through thee I received them. Why was I not as faithful in thy service as thou wert bountiful in assisting me? But I will henceforth serve, honor, and love thee. Accept, O Blessed Virgin, my protestation of fidelity; look favorably on the confidence I have in thee; obtain for me, of thy dear Son, a lively faith, a firm hope, a tender, a generous, and constant love. Obtain for me a purity that nothing can soil, a humility, that nothing can elate, a patient submission to the will of God, that nothing can ever disturb." "The Christian's Guide to Heaven," p. 188-189. This prayer sets forth very clearly the relation the Catholics claim the Blessed Virgin sustains to them. This topic will be discussed again in another place in this book.

CHAPTER IV

THE SAINTS AND PRAYERS TO THEM

THE intercession of Mary is based on her relation of kinship to Our Lord. She was his mother and on that account her intercessions will prevail with him. The saints may be called on to assist the penitents in their prayers which are based on their works of supererogation. Certain saints by excess of good works have put to their credit merits which may be applied to the benefit of brethren less fortunate and who by defect are in need. "Many saints by the following of poverty, chastity, and obedience, and the practice of heroic virtue, have obtained many graces and helps for their weaker brethren of the communion of Saints." Question Box, p 236.

The angels also are regarded as intercessors to whom prayers are addressed. They also are a part of a great mediation between the penitent and the Savior. This brief summary of Roman Catholic doctrines will be sufficient to enable the student to see the relation which subsists between Christ and salvation so far as these teachings are concerned. All who are in Christ are in God the Father. All who fully comply with the seven sacraments are in Christ. Therefore those who fully comply with the seven

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sacraments are in God the Father. The sacraments attach to Christ and Christ attaches to the Father. The sacraments and priests are fundamental and necessary to salvation. The Roman Catholic church alone has these and therefore she alone is the refuge of the troubled and sinful soul. Such is the teaching of Catholicism. This is proclaimed all the time everywhere.

CHAPTER V

THE UNITY OF THE ROMAN CATHOLIC CHURCH

THE FOUR described blocks of doctrine taken together have their unity in the fact that they are interrelated parts of what was designed to be one vast, complicated, complex, and varied system of mediation between the penitent and Christ. The unity is in the mediation. The oneness is in the interposition. The location is between the sinner and the Savior. The Catholics consider the Pope as the Head and the official unity of the church, and to external appearances this seems fully to satisfy them. But as a matter of fact the Pope is only a part of the mediation.

1. Note the location: between the sinner and Christ. The old Gnostic system was also vast and complicated but its location was between the Son and the Father. The seven sacraments, the priesthood, the cult of the blessed Virgin, and the worship of the saints look, on the one hand, towards the sinner, and, on the other hand, to the Savior. The design is to bridge the chasm between sin and salvation. The penitent must go through the sacraments to the Redeemer. He needs grace. That comes from our Lord. But the sacraments are the

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channels through which it flows from Him into the heart.

2. The function of the sacrament is to convey grace. The fountain is full. The penitent is needy. The sacrament carries the grace from the source of supply to the thirsty heart. Baptism takes away sin. Its waters carry cleansing power. The consecrated bread is turned into the body of the Lord and when it is received the Lord is received. In Holy Unction grace to enable one to die properly is received. In ordination grace is received through the laying on of the hands of the Bishop.

3. The aim of this one vast mediation is to take over the whole work of saving the souls of men from the soul of infant to that of the octogenarian; from the soul of the savage to that of the philosopher; from the past to the present; from the present to the end of time. It reaches out after all men in all countries in all ages. The Catholic church proposes to adapt the four blocks of doctrine to all social, political, economic, and racial conditions.

This vast mediation is exclusive. It proposes to occupy the entire ground. It claims a monopoly. It will share its duties with no other agency. There is no salvation outside of the Roman Catholic church. It may be well to note here that though this mediation is vast, it is open to the just and sound criticism that it puts one sinner, the penitent, into the hands of another sinner, the priest. One sinner can not save another sinner. The man who can not save

The Unity of the Roman Catholic Church

himself from his own sins is not a competent savior of some other sinner. In saying this there is not the slightest insinuation against the life of the clergy but the affirmation is made that they are not so far removed from infirmities that they themselves do not need salvation. If they need salvation how can they save others? In thinking through this vast mass of teachings the painful impression is made that this system is well adapted to convey the idea that the Christ wants it to be known that it is a very difficult thing to get saving access to Him; that it takes much and loud praying to get his attention, and that it requires much supplication to get one pitying glance from Him. One is tempted to ask, did the Christ mean to teach that he is very unwilling to be approached by the contrite sinner? Did Christ really mean to discourage men in their desire to have access to Him? Did He really mean to keep them at a distance?

CHAPTER VI

THE NEW TESTAMENT VOICE

BETWEEN the time of the resurrection and the completion of the writings of the New Testament, there elapsed from twenty to fifty years so that many churches came into being before the volume was completed. During this period the apostles preached far and wide. They compared experiences. They were led by the Holy Spirit. They were conscious of great harmony in what they taught and in what they had seen and heard. They wrote a thoroughly tested gospel. What they wrote was what they preached. They wrote to circulate, to preserve, and to fully establish what they had been proclaiming. They held in common a distinct body of teaching. We have that body in the New Testament. Is it enough? If not, why not? Is it too little? If so, why so? They wrote in understandable words and language. They intended that men should take in their meaning. The New Testament is not vague, shadowy, and uncertain. In the light of devout, thorough, and scientific scholarship, its meaning is as certain as that of any other book. It has been proved by long, accurate, and devoted trial to be capable of wholesome and infinite work-

The New Testament Voice

ableness in all affairs of life. It has upheld the ten commandments. It has taught the sermon on the mount, the unity of God, the deity of Christ, the personality of the Holy Spirit, the need of salvation, and Christ as the way, the truth, and the life. It has favored missions, education, and salvation. It has been the basis of science, literature, art, law, and the highest and best in life. It is a revelation from God. If the apostles *preached* something different from the New Testament, why did they *write* the New Testament? If they meant the New Testament for the apostolic age only and that after it there should be something else entirely different, why did they not say so in some part of the volume? If they purposed more to be handed down to subsequent ages, why did they not give notice of such intention?

1. When Jesus was on earth, did he allow men to approach him directly without any rite or priest, or did he require an elaborate mediation? What are the Gospel facts on this point? One day a leper came to Him and said: "Lord, if thou wilt, thou canst make me clean." And he stretched forth his hand, and touched him saying, I will, be thou clean. And straightway his leprosy was cleansed." Mat. 8: 3. On one occasion many publicans and sinners sat down at meat with Jesus and his disciples, then the Pharisees said unto his disciples: "why eateth your master with the publicans and sinners?" "But when he heard it, he said " "They that are whole have no need of a physician, but they that are sick. But go ye

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and learn what this meaneth, I desire mercy and not sacrifice; for I came not to call the righteous, but sinners'." Mat. 9:10-13. So the woman with an issue of blood, touched Him directly and was healed. Mat. 9:20-22. The account of the woman, weeping tears on his feet and wiping them with the hair of her head, and anointing with ointment, is a strong case in point. The passage is one of the finest things ever written. Luke 7:36-50. So as to the healing of the blind man. John 9:1-34. If a man needed healing in body, or cleansing from sin, he always found a welcome to Jesus and was never hindered by the Master. His need was his unfailing ticket of admission to the Lord Jesus. The case of the ten lepers shows the same thing. Luke 17:11-19. It is needless to multiply examples. It is the same story all through the gospels.

2. The invitations of Jesus to sinners to come to him teach the same thing. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. 11:29-30. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. 22:17. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; Come ye,

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buy, and eat; yea come buy wine and milk without money and without price." Isa. 55:1. If a man thirsts, that is enough, let him come and drink. If a man says from the heart: "God be merciful to me the sinner," he will go away justified.

3. So the apostles preached, "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." Acts 13:19. "But as many as received him, to them he gave the right to become children of God, even to them that believe on his name." John 1:12. "For God gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16. God is the giver and man is the receiver. God is the supply and man is the demand. Man has emptiness and God has fullness. Faith is a relation between two persons. God is the person of infinite resources and man is the person whose righteousness is filthy rags. Faith is the emptiness of heart turning to the fullness of God in order to be filled. The Scriptures teach that faith is the channel through which grace flows from the Savior into the sinner. The Roman Catholic church says the sacraments are the channel. The Bible says a man must have faith. The Roman Catholic church says a man must have the sacraments. The New Testament puts faith alone between Christ and the

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sinner. The Roman Catholic church puts four blocks of doctrine between Christ and the sinner. The contrast is sharp.

CHAPTER VII

CHRIST AS MEDIATOR

THE NEW TESTAMENT tells us the Christ is mediator between God and men. But it does not place four blocks of doctrine between the sinner and Christ. There is necessity for a mediator between God and men but there is no necessity for one between Christ and men to make Christ willing to save them for He is already willing to save them without persuasion. The unwillingness, wherever, it exists, is not on the part of Christ but on that of the sinner. It is the work of the Holy Spirit to break down the sinner's obstinacy, but it can not be broken down by the force of rites. The infinite willingness of Christ to receive every approaching penitent argues the uselessness of a priesthood to induce Him to become willing to save since He is already characteristically so. But the Holy Spirit is necessary to make the penitent willing to receive Jesus, and He applies the atonement leaving no place for sacraments. Jesus said: "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

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Mat. 23:37. *He* was willing but *they* were not. He is always willing. He does not need to be urged to become so. His great willingness brought him to earth. Not to see this fact is not to see the very essence of the Gospel. This one fact obviates the supposed importance of the four blocks of doctrine. The great passage about Christ as mediator is in I Tim. 2: 3-6. "This is good and acceptable in the sight of God our Savior; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." A mediator is one who comes in between two parties at variance, for the purpose of reconciling them. Sin had alienated man from God. God must condemn sin. Christ was God and Man. By virtue of His divine nature he can approach God for man and man for God; by virtue of His human nature He can approach man for God and God for Man. He comes in between the two parties and can easily approach each. Christ does not need any mediator between Himself and the father for they commune with each other. Nor does Christ need a human mediator between Himself and man because being man He can approach man and man can approach Him. Christ became man that He might reach man by virtue of the possession of a common nature fitted in every respect for the accomplishment of this very purpose. This is why He be-

Christ as Mediator

came incarnate. This is the ground of our hope. "For we have not a high priest that can not be touched with the feeling of our infirmities but one that hath been in all points tempted like we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need." Heb. 4:15-16.

Jesus, in explaining his peculiar work as mediator, illustrates it by reference to Num. 21:4-9, using this language: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him may have eternal life." John 3:14. When the children of Israel sinned, God sent the fiery serpents among them, then they asked Moses to become mediator between them and God. He did so. He approached God for them. God approached Moses for them. Moses could and did approach both God and the people. Moses was directed to erect a serpent of brass upon a pole with the assurance that when a bitten man looked upon that raised serpent he should live. And so it came to pass. There was no need of any mediator between Moses and the people because he had free access to them and they had free access to him. So now we have free access to Jesus and He has free access to us. The space between the bitten man and the raised serpent must be kept clear so the sick man might see and be healed. So the space between the penitent and Jesus must be kept clear in order that the sinner

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may have an unobstructed view of Jesus by faith. The analogy is perfect. The illustration is matchless. This fact forever excludes anything like a human priesthood now between Christ and men. It is not needed. It can never be anything but an obstruction and a hindrance.

The above quotation from Timothy says, "there is one mediator between God and men." The affirmation is very strong and conclusive—not two, not five, not ten, but *one mediator*. But the Roman Catholic system has an innumerable host of mediators. An examination of the gospel facts leads to the irresistible conviction that the Roman Catholic priesthood arose later than, and entirely outside of, the Apostolic age.

CHAPTER VIII

JUSTIFICATION BY FAITH

THERE is pervading the world the belief and the conviction that, if there is anywhere any reliable and authoritative religious truth, it is found in the New Testament. So that an appeal to it, when done wisely, is the surest way to the ear and heart. The jailor said to Paul and Silas: "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus, and thou shalt be saved." Acts 16: 30-31. Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him may have eternal life. For God so loved the world that he gave His only begotten Son, that whosoever believeth on him should not perish but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." John 3:14-18. "As many as received him, to them he gave the right to become children of God, even to them that believe on his name." John 1: 12. To believe on him

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is to receive him. Faith is the penitent and empty soul turning itself to the Lord Jesus Christ in a receptive attitude that it may be filled out of his bountiful fullness. It is the sinner casting off his supposed righteousness that he may be clothed with the righteousness of the Lord Jesus. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. The relation of the saved man to God the Father is very definite. God gives, man receives. Faith in the Lord Jesus is taking him as the Sin-bearer. It is committing the soul to him and letting him do the keeping. It is a deep, spiritual, receptive, personal relation of the soul to the Lord Jesus so that he is lovingly enthroned in the soul as prophet, priest, and king. The act of faith is receptive. The object of faith is the Lord Jesus Christ as the Savior from sin. The result of this relation is joy, consecration, and loyalty to him. There is no merit in the act of faith but there is infinite merit in its object.

Notable examples of faith are Abraham, and the Centurion, Mat. 8:5-13, Luke 7:2-10; also the cases mentioned in the eleventh chapter of Hebrews. They all show that faith is the direct taking of Jesus into the heart in a simple, sweet, childlike manner. These examples find no place for any priesthood. They are too much surcharged with spiritual and vital force for that. Faith is the link that connects us with Jesus. It is the tie that binds us to Him. It is the channel through which grace flows from Him into us.

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It is our hand receiving the gift from Him. It is too serious, too vital, too close to admit of human intermediaries. This whole subject is fully discussed in the Epistle to the Romans. The specific theme of this deep document is this: "The relation of works to salvation." This is precise and clear. Then in substance two questions are asked.

First, Do good works precede salvation as a cause? Romans, chapters 1-11. In eleven chapters Paul shows that good works can not possibly be the ground or cause of salvation; not even in the case of Abraham and much less so in the case of David. Then he shows that faith is a condition of salvation. Now if there were also other conditions of salvation, as he was fully discussing how to be saved, why did he not bring them into the answer he was so earnestly giving? If the priests and sacraments were to have a great place in the work, why did not Paul say so here? There never was a better place in which to display the whole matter in all its relations and bearings; and, yet, he does not even allude to any such theme. The plain inference is that Paul did not teach any such gospel as that.

The second question in this epistle is: "Do good works follow salvation as one of its results?" Rom. 12-16 chapters. The answers to these two questions show the relations between faith and good works. Faith is a cause; good works are its result. Man is justified by faith alone but not by faith which is alone. Just as the cause is most surely followed by

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the effect so true faith will be followed by true works. In grace rich provision is made for holy living. The joy of salvation shows itself in devotion to the Master. The love of God shed abroad in the heart will cause the heart to be shed abroad in righteous deeds. "If ye love me, ye will keep my commandments." Personal attachment to Christ has produced the most heroic actions ever performed by men. In Him we can do all things. Millions today are serving mankind simply because they love Him, and because He loves them. Love is the force. There is not any conflict between the epistle to the Romans and the epistle of James. Romans, chapters 12-16 and the epistle of James deal with one and the same topic, namely: the rich spiritual deeds which flow out of the blood cleansed soul. What a wonderfully rich provision God has made in Christ for our regeneration, justification, sanctification, usefulness, and glorification. Nothing is lacking. And so let us remember that in vain we worship him if we teach for doctrine the commandments of men. We are not at liberty to set aside the word for things of "secular" origin. We are "to contend earnestly for the faith which was once for all delivered unto the saints." Jude 3. Paul does not tell us anything about priests and sacraments in the epistle to the Romans.

CHAPTER IX

THE PRIESTHOOD OF CHRIST

THE epistle to the Hebrews treats of this subject with such preciseness and fullness that every one is able to comprehend it. There were those who said they could not give up the old Testament dispensation for the New one in Christ Jesus because the Old one was given through angels, was delivered to Moses, and had a sacrifice and a priesthood. The author of this epistle takes up these three objections and turns them into arguments in favor of Christianity. This is the line of thought.

First, Christ is superior to angels, Heb. 1: 5; 2: 18.

Second, Christ is superior to Moses, Heb. 3: 1-19.

Third, Christ is the Son of God. He was the great sacrifice. He is the great intercessor. He offered up Himself and "ever liveth to make intercession." These are the reasons why the new dispensation should be received by all. In treating further of the priesthood of Christ he says that:

1. He was made priest by divine appointment. Heb. 5: 1-10. He was the Son of God and therefore fitted for the work. He was not a Levite. He was after the order of Melchizedek, who had no predecessor, neither successor. So Jesus was sole priest. No

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one like Him went before Him and no one like Him came after Him. He was human and He was divine. At the grave of Lazarus he wept with Mary and Martha and at the same time he had the power to call Lazarus from the dead. The ground of his choice was his infinite adequateness for the specific work.

2. This divine combination of the finite and the infinite fitted Him for the unique function to which He was appointed. In his human nature He could suffer with men and for men. In his divine nature his suffering could be infinite in quality and quantity. At the grave he wept profuse tears and then defied and destroyed death. The same person did both. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected forever more." Heb. 7: 26-28. Wonderful statement! Priests need not daily offer up sacrifices first for themselves and then for the people: "for this he did once for all, when he offered up himself." It does not need to be repeated; no, never. Do we need one to make an infinite atonement? "We have such a high priest, who sat down on the right hand of the throne of majesty in the heavens, a minister of the sanctuary, and of the true

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tabernacle, which the Lord pitched, not man." Heb. 8: 1-2. "He offered up Himself." Then he entered into the holy place to intercede. "But Christ having become a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." Heb. 9:11-12. "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Heb. 9:26. "Through his own blood." "By the sacrifice of himself." "Once for all." So high, so deep, so long, so broad, was this sacrifice that he could say: "It is finished." It does not need to be supplemented by "masses," "unbloody sacrifices" and "sacraments." How utterly unworthy are these little, weakly, sickly, attempted additions to the great gospel facts!

3. But that is not all. His warm, deep, rich, sweet, sympathetic human nature enables him to apply the atonement through the Holy Spirit to every wounded and bruised soul everywhere. "For it became him for whom are all things, and through whom are all things, in bringing many sons into glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren." Heb. 2:10-11. "Wherefore it

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behooveth him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 17-18 "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need." Heb. 4: 14-16. Can anything be sweeter and more precious?

What is the channel through which these blessings flow from the Savior? Read the eleventh chapter of Hebrews and you will find the answer. See how many times in it the words "by faith" are used and of whom they are used. The noon day sun does not throw more light on the earth than does this passage of Scripture throw light on the entire plan of salvation. "By faith Abel," "by faith Enoch," "by faith Noah," "by faith Abraham," "by faith Sarah," "by faith Jacob," "by faith Moses," "by faith," "by faith." "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven

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days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I say more? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance; that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonments: They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy,) wandering in deserts and mountains and caves, and holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Heb. 11: 29-40.

CHAPTER X

TRANSUBSTANTIATION

AFTER the consecration by the priest the bread may seem to be mere bread but it is the body and blood of the Lord; the wine may seem to be wine but it is not, it is the real blood and body of the Lord. The change of substance has taken place in spite of appearances. Several things may be noted:

1. This interpretation is nowhere mentioned in the New Testament. Jesus said: "This do in remembrance of me." Those who in remembrance receive the bread and the wine have deep spiritual experiences of the most valuable kind. The results in the soul leave nothing to be desired. A far reaching end is achieved in the heart by psychological processes which are well known. The divine command is adapted to the nature of the heart. There is not the slightest need of the Catholic interpretation.

2. The Catholic interpretation contradicts the evidence of the senses. "This is my body." This bread is literally my real body. Catholics accept it on the authority of the Roman Catholic church. If we deny the evidence of the senses here, when after the consecration the bread seems bread and the wine seems wine, we shall find it difficult to be consistent when

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we appeal to the evidence of the senses in attestation of the great gospel declaration about Jesus and his miracles: especially about his resurrection. Jesus appealed to the evidence of the senses in identifying his body after the resurrection with the body he had before the resurrection in these words: "See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet." Luke 24: 39. Were they real hands and feet or did they simply "seem" to be so? A mighty principle is involved. We can not affirm the evidence of the senses in the case of our Lord's body and then deny it with regard to the bread and wine without being chargeable with the gravest inconsistency. The facts of the gospel are to be considered valid on the ground of the trustworthiness of the senses. If the test applies in the one case, it also applies in the other. The two disciples who went to Emmaus had the Lord made known to them in this way: "And their eyes were opened and they knew him; and he vanished out of their sight." Luke 24: 31; also Luke 24: 50-53. "Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing." John 20:27; and, so as to his appearance at the sea of Galilee recorded in the twenty-first chapter of John. "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight."

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Acts 1: 9; I John 1: 1-14. The New Testament appeals to us on the ground that men used their senses in judging of our Lord's words and deeds. Jesus said: "Ye shall be my witnesses." Acts 1: 8. They were to testify to what they had seen, heard and felt. The credibility of human experience is the only possible assurance and certainty of transference of knowledge from one person to another. Knock out this prop and everything falls. If the senses can not be trusted, knowledge is impossible. Every institution is based on this foundation. Jesus staked all on it. When Jesus took the bread in his hands and said, "this is my body," did he mean to identify that piece of bread with his body, or did he mean to say "this bread represents my body?" When he said: "Thou art Peter," did he mean to say Peter was a real "rock" or did he speak symbolically? Mat. 16: 18. When he said: "I am the door," did he mean that he himself was a real wooden door? "I am the bright and morning star," does this mean he was a real star? Take the interpretation of Joseph's dream in Gen. 41: 25-31. "The seven good kine are seven years; and the seven good ears are seven years; the dream is one." Were the seven kine literally seven years, or did they represent seven years? When Jesus said: "I am the vine," did he mean that he himself was a real vine? When Jesus said: "This is my body," beyond all doubt he meant: "this represents or symbolizes my body."

3. The Catholic theory is based on an assumption.

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That the priest has any such power is wild fancy. It is a bit of magic brought over from heathenism in trying to adapt Christianity to heathenism and heathenism to Christianity. It was the result of the principle of accomodation. It is of secular origin. On this point read Dean Stanley's "Christian Institutions" and Uhlhorn's "Conflict of Christianity with Heathenism." If Christians themselves deny the well tested evidence of the senses, how can they meet the charges of skeptical teachers who are fond of affirming that the gospel writers were too easily imposed upon? See Acts 1: 1-6. Here we see the care taken to eliminate everything not standing the severest test to which it could possibly be subjected. Read II Peter 1: 16-21. "For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty." "Eye-witnesses." "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full." I John 1:1-4.

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Old age does not make an assumption true. For ages it was assumed that the sun went around the earth but rigid induction showed that the earth goes round the sun. The assumption of transubstantiation can not stand the test.

CHAPTER XI

THE SACRAMENTS WEIGHED

WHEN Jesus moved among men on earth the common people heard him gladly. The poor, the blind, the sick and all needy ones found in him a helper. He built his kingdom out of materials rejected by the other kingdoms. People approached him directly. He approached them directly. Need always found access to him. He resented anything like an effort on the part of any one to keep the helpless away from him. His severest words were against the Scribes and Pharisees and rulers because by their traditions they had built up a wall between God and men, and he made it his business to tear down this wall. He was the most approachable man that ever lived, but he was more than man and taught men to approach God through him. He invited men to him. He commanded his disciples to invite men to him. That is the meaning of the great commission. In viewing a landscape you want no obstruction between you and the scene. If someone holds a blanket before your eyes the object is put out of your sight. So now men clearly see Jesus by faith; but the sacraments get in between men and Jesus and shut him off from their sight. The New

Testament teaching as to Baptism and the Lord's Supper is clear, refreshing, and spiritual. But the Roman Catholic teaching about the sacraments immediately transfers us into another and quite different realm.

1. The sacraments are surcharged with a magical element. The priest takes the bread and changes it in a moment into the body, the blood, and the Divinity of our Lord! And Baptism washes away sin! In ordination the bishop's hands confer grace! There is nothing of this in the New Testament. But we see here the element which came from heathen sources in historical development by adaptation. This sort of thing was practiced by the heathen and was absorbed by Christians in the effort to bridge the chasm between the two religions. But it is contrary to the genius of Christianity. It sows tares among the wheat. It breaks down that which Christ wants to build up. We do not need a new multiplication table for every new calculation; but one multiplication table is sufficient for the solving of the problems of life. So the gospel facts, going out in different directions, reach all peoples everywhere during all time in everything. Human manipulations hinder instead of helping. Human substractions do not improve; the Quakers leave off water baptism and thereby suffer loss. The Catholics following the schoolmen add on five sacraments to Baptism and the Lord's' supper and thus by them hold up a blanket before the eyes of the penitent so that he can not

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see Christ. But these efforts, and all efforts like these, have been failures. The book needs not by additions to be changed but to be used — needs not to be improved but to be obeyed. The quantity of tradition in the Roman Catholic Church is enormous; much of it is trivial, childish, weak, sentimental, unprofitable, light, mere rubbish. It is not edifying. It is destructive. It deflects the mind from Christ. Thus one of the so-called church fathers in trying to show that no man can be saved without baptism said the penitent robber crucified with Christ was baptized in his own blood. The human man can not conceive of anything more far fetched and trivial!

2. Catholics tie the penitent to the sacraments, and tie the sacraments to the priests, and tie the priest to the pope. Everything is headed towards Rome. They sidetrack the main train and put a useless thing on the main track. The bitten men were to look up to the serpent of brass; but those who look to the sacraments look in the wrong direction. They cause men to grasp at shadows when really they ought to lay hold of the substance. They make people babies instead of men. They give the people little objects of thought; whereas they ought to have before them the Christ as the great object of contemplation. Little thoughts make little men; great thoughts make great men. They put a thing in the place of a person. They put a human theory in the place of the Lord Jesus Christ. They make void the commandments of God by the traditions of men. The

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New Testament teaches that what bread is to the hungry man, what water is to the thirsty man, what air is to the suffocating man, Christ is to the needy soul which cries to him for help. It is a question of need, of adaptation, of contact; Christ is at one end of the pipe, the sinner is at the other end—then fullness fills emptiness. It is a relation between two persons. One gives, the other receives. One is sick, the other the doctor. One is a sinner, the other is savior. One is lost, the other finds. One cries for help, the other comes to the aid of the cry. "Come unto me all ye that are weary and heavy laden and I will give you rest." And that rest is sweet.

3. The priests alone are competent to handle the sacraments. So one sinner is put into the hands of another sinner in order to be saved. Weakness is to save weakness. Darkness is to take darkness and make it light. The thirsty man without water is to give the other man refreshing drink. The New Testament invites the thirsty soul to come to Jesus directly and immediately and drink. "And the Spirit and the bride say come, And he that heareth, let him say, come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22:17. "Freely," "without money and without price," without priests, without sacraments, without human inventions, without the commandments of men, without any intermediaries of any kind. There are two passages of Scripture that settle this point beyond controversy. Acts 15:1-36

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and Gal. 2:1-21. They give an account of the meeting at Jerusalem where the church and apostles had up before them this question: Must the Gentile Christians be circumcised in order to be saved? The Judaizers said they must submit to this rite; in other words the Judaizers said circumcision must come in between Christ and the penitent. The decision was adverse. That means no rite is to come in between the penitent sinner and the risen Savior. This was a test case. It was one decided by the apostles and the Jerusalem church after prolonged controversy, and covers every point involved in the nature and use of the sacraments. This ought to settle the matter forever. Nothing but faith is to come in between the penitent and the Savior; but, faith is an attitude rather than a thing; emptiness seeking fullness; the sinner receiving the Savior. This decision is apostolic and is authoritative forever. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

CHAPTER XII

THE POPE CONSIDERED

THE pope is not the successor of Christ but of Caesar. The government of the Roman Catholic church was taken over bodily from that of the Roman Empire. The Pope corresponds to the Emperor. The cardinals succeed to the Roman Senators. The Bishops and archbishops correspond to the Roman consuls and proconsuls. The priests correspond to the magic workers of the heathen temples. The magic element in the sacraments was brought over from the supposed wonderful powers of the heathen magicians. The Christians of the early centuries were sometimes in severe conflict with heathenism and sometimes they tried to absorb it. In trying to engulf it they themselves were swallowed up by it. The Roman Catholic church is a strange combination of Christian and heathen elements. These facts are now freely affirmed by scientific church historians of various creeds without hesitation and without apology. They base their conclusions on abundant and well authenticated facts. That is why we look in vain in the New Testament for proofs of many teachings and customs of Romanism. They are without New Testament authority because they are from an entirely

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different and antagonistic source. They are the result of "historical development," of "accommodation," of "adaptation," of "compromise." According to Dean Stanley they were of "secular" origin. They were appropriated at different times by certain religious leaders in order to entice and allure the heathen into the christian fold. But in doing so they did not find a convenient stopping place until by additions, by substractions, by substitutions, by obscurations, and by misconstructions they not only changed the form but even the meaning of apostolic institutions. These things are well known to students of genuine church history. So in studying Catholic institutions we may *expect* to find many radical departures from the teachings of the New Testament, and we *will* find extremely radical departures from it.

1. The papacy is undoubtedly of secular origin. On this point see Schaff's "Church History;" Dean Stanley's "Christian Institutions;" "Bryce's Holy Roman Empire;" Uhlhorn's "Conflict of Christianity with Heathenism;" "A Manual of Church History," by A. H. Newman; and many others. Stanley says: "When Bishop Dupanloup, in a Pamphlet on "L' Atheism et le Peril Social," described the desertion of the Holy Father by the late Emperor of France, it was more appropriate than he thought when he said, "The grand Pontiff covers his face with his mantle, and says, "Et tu fili." It was a Grand Pontiff who so covered his face, and who so exclaimed;

but that Pontiff was Julius Caesar, to whose office the Pope has directly succeeded." Stanley further says: "The secular origin of the primacy of Rome belongs, in fact, to the secular origin of much beside in the early customs of the church, illustrating and illustrated by them." He also mentions the fact that the Pope regards himself as an Italian Bishop and an Italian Prince. The papal office is purely Italian. It has been a long time since one not an Italian has been elected pope. So that in so far as the pope demands obedience in secular affairs from Catholics living in, and being citizens of, other countries, he requires of them obedience to an Italian prince. They must follow the papal flag as well as that of the country in which they live. This is the political part. This is the point where the pope interferes with the civil governments of different countries. During the middle ages the pope of Rome and the Emperors of the Holy Roman Empire were oftentimes in deadly conflict. For centuries many of the kings of England, of France, and of Germany have had long and bitter controversies over this point. The pope claimed the right to dethrone kings and sometimes did so. Sometimes he set up kings. Sometimes he absolved people from their oaths of loyalty to their rulers. Popes have exercised much power in this respect. This is the ground of opposition to Catholics in many places now. Most self-respecting governments deny the right of the pope to interfere in their political and civil affairs. It produces strife. It creates bit-

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terness. The contest does not yet seem to be ended. But it would seem that the doctrine of the separation of church from state is rapidly going forward, and that the Pope's claim to temporal sovereignty is not gaining in respect and power. Two flags and two sets of civil rulers are too many for any one country. It can not last. We do not need any Papal flag in this country. The stars and stripes are enough. Among us the Constitution alone must prevail. We will never submit to the rule of an Italian prince. We do not need him.

2. The New Testament both directly and indirectly is against the papal claims to overlordship and primacy. Take Mat. 19: 27-30: "Then answered Peter and said unto him, Lo we have left all, and followed thee: what then shall we have?" And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, shall receive a hundredfold, and shall inherit eternal life." The "Ye" shows that the others were equals with Peter. But there is a passage direct and decisive: Mark 10:35-45. The mother of James and John asked the favor of her sons sitting the one on his right side and the other on his left side in his glory, then Jesus among other things said: "Ye know they which are accounted to

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rule over the Gentiles lord it over them; and their great ones exercise authority over them. *But it is not so among you:* but whosoever would become great among you, shall be minister (servant): and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto but to minister, and give his life a ransom for many." The parallel passage in Luke 22: 24-27 has these words: "*But ye shall not be so.*" The passage in Mat. 20:25-28 is as follows: "But Jesus called them unto him, and said, ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. *Not so shall it be among you,* but whosoever would become great among you shall be your minister (servant); and whosoever would be first among you shall be your servant (bondservant): even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." So we have the account in Matthew, Mark, and Luke. This means that the thought went deep into their hearts. It was something new. They were to be different from the Gentiles. That is what Jesus intended it to be. They were not to lord it over one another. That is what Jesus plainly said. They were not to exercise authority over another. Now with these verses compare Mat. 23: 8-12, "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man father on earth: for one is your Father, which is in heaven. Neither be ye called masters:

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for one is your master, even the Christ. But he that it greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.” “All ye are brethren.” “Neither be ye called masters.” “Call no man your father on earth.” The word “pope” means “father.” The Catholic priests all over the world want the people to call them “father.” Nothing could be more squarely against the plain command of Christ than this. These passages are all against the primacy of Peter. The Democratic teachings of Christ found it hard to set aside the lording it over the people. Lording it was the Gentile fashion. Jesus did not want that. The teachings of Christ are in our own time beginning to be understood. Many peoples are now for the first time ceasing to call their rulers masters. The world is now waking up to the teachings of Jesus that God is “father” and “all ye are brethren.” Jesus said that the leaven would permeate the whole lump, and it is doing so; but, it is doing so in spite of the Roman Catholic church, “princes of the church,” “cardinals,” and all sorts of classes and ranks. It would seem that these passages were put into the New Testament by Divine inspiration that they might in all ages condemn each and every effort towards the primacy of every one in church and state who would turn himself into an enemy of human liberty whether civil or religious. And all such tyrants will forever feel insecure in heart and place

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so long as these words are read by human beings. They will ever keep alive in the human breast the great fact that man is made in the image of God and that no tyrant has a right to trample that image in the dust. The New Testament will finally free the world from all tyrants both temporal and spiritual. Wherever it goes, liberty goes. Where it is suppressed, tyrants flourish.

3. The Jerusalem meeting recorded in the fifteenth chapter of Acts is decisive against the primacy of Peter. Paul and Barnabas had been at Antioch teaching justification by faith. "And certain men came down from Judea and taught the brethren, saying, except ye be circumcised after the custom of Moses, ye can not be saved." They wanted to put circumcision in between the penitent and Christ. They wanted to put it where the Catholics want to put baptism. "And when Paul and Barnabas had no small dissention and questioning with them the brethren appointed that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question." Why "unto the apostles and elders?" If Peter was pope and was infallible when speaking *ex cathedra*, why not get him alone to decide it once and forever, as it was, according to Catholics, in his province and his business? Why go unto the "apostles and elders?" If Peter was primate what business was it to them? They went up to Jerusalem and in the first meeting Peter spake as follows:

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“Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? But we believe that we shall be saved through the grace of our Lord Jesus, even in like manner as they.” Note closely Peter does not claim primacy here nor does he exercise it. Had he been primate, here was the place to claim it and to exercise it. But he makes no such claim and the other apostles do not seem to know anything about any such theory at all. Note furthermore that Peter makes a speech fully vindicating the doctrine of justification by faith; “cleansing their hearts by faith.” “The Gentiles should hear the word of the gospel and believe,” “we shall be saved through the grace of the Lord Jesus.” The matter was decided by “the apostles and the elders, with the whole church.” It was decided against the Judaizers. The meaning was that circumcision was not necessary to salvation; it was not to come in between the penitent and the Savior. Faith alone is between the sinner and the Savior. This was the Apostolic decision in Jerusalem after prolonged discussion. They wrote a letter to the “Gentiles in

Antioch'' giving their decision against the Judaizers. "And when they had read it, they rejoiced for consolation." Now if they had known other conditions of salvation besides faith, why did not they say so at that time and place? The doctrine of justification by faith is the doctrine of Peter's speech, of the Jerusalem meeting, of the epistle to the Romans, of the epistle of the Galatians, of the gospel of John, and of the whole New Testament. Nothing can be clearer. The Catholics refer to Mat. 16:18 as authority, for the primacy of Peter. But turn on two chapters further. Mat 18:18 and we read: "Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.' ' Here all of the apostles are included showing that Peter has no primacy and no overlordship at all that can be called exclusive. The plural "ye" fixes the matter. The other apostles received the same kind and quantity of power that Peter did; no more, no less.

4. There are other passages which teach the same equality. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost, whose soever sins ye forgive, they are forgiven unto them; whose sins ye retain, they are retained." John 20:22-23. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being

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built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Eph. 2:19-20.

CHAPTER XIII

MARY THE MOTHER OF OUR LORD

THE NEW TESTAMENT gives a wonderful picture of the mother of our Lord. The description of her is well-nigh perfect. Nothing finer has ever been expressed in human language. It satisfies the greatest demands of the human intellect. It confirms the will. It touches the heart. It has been a comfort to millions of mothers for hundreds of years. It is one of the glories of revelation. It is a monument to the excellence of the gospel. It is so full and satisfactory that it admits of no addition. Anything like enlargement would injure rather than improve it. No pious mind would for a moment entertain the thought of taking any part of it out of the book of Revelation. It is unique. It stands alone. Wisely has inspiration placed it. It is best for it ever to remain there free from the intermeddling of those who vainly think they can by artistic touches improve it. The New Testament does not say that the blessed Mary is an object of worship or a mediatrix between the penitent and the Son.

1. When Catholics are charged with worshipping our Lord's mother, they reply that they do not give

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her the highest worship, but only great reverence. They make room for degrees of worship. According to the New Testament she is not an object of genuine worship of any kind or degree. The idea of various grades of worship is a snare and a delusion. As a matter of fact millions of Catholics worship her and some of them do not hesitate to say they do. A Catholic woman not long ago said: "I do not know the Father and Jesus and others; but I know Mary and I pray to her." Nor is she a mediatrix between the Son and the sinner. This office is not ascribed to her in the Bible. "There is one Mediator between God and man, himself man, Christ Jesus." The definite affirmation of only one excludes all others.

2. Pope Pius IX said: "God has vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we must receive it solely from her, according to the will of him who would have us possess all things through Mary."

Dr. Schaff, than whom there is no higher authority on this topic, in speaking of the doctrine of the "immaculate conception" says:

"From the Roman standpoint this dogma completes the Mariology and Mariolatry, which, step by step, proceeded from the perpetual virginity of Mary to her freedom from actual sin after the conception of the Savior, then to freedom from sin after her birth, and at last to her freedom from original

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or hereditary sin. The only thing now left is to proclaim the dogma of her assumption to heaven, which has long been a pious opinion in the Roman Church. To this corresponds the progress in the worship of Mary, and the multiplication of her festivals. Her worship even overshadows the worship of Christ. She, the tender, compassionate, lovely woman, is invoked for her powerful intercession, rather than her divine Son. She is made the fountain of all good grace, the mediatrix between Christ and the believer, and is virtually put in the place of the Holy Ghost. There is scarcely an epithet of Christ which devout Roman Catholics do not apply to the Virgin; and Pope Pius IX, sanctioned the false interpretation of Gen. 3:15, that she (not Christ) crushed the head of the serpent." Note closely this passage from Dr. Schaff: "Her worship even overshadows the worship of Christ." In many instances it has become a substitute for that of the Son. "She is invoked rather than her divine Son."

3. Jesus taught things which were evidently intended to prevent this very state of things. How strange that He tells men to do one thing and they will do the very opposite and claim that they are doing so in his name and by his authority. "While he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him

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that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, he is my brother, and sister, and mother." Mat 12:46-50. "And there come his mother and his brethren; and standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, who is my mother and my brethren? And looking round on them which sat about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." Mark 3:31-35. "And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and brethren stand without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." Luke 8:19-21. Here he positively declares that in the Kingdom of God mere relationship of blood has no spiritual significance and no special claim as such: "For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." Mat. 12:50. "For whosoever shall do the will of God, the same is my brother, and sister, and mother."

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Mark 3:35. "My mother and my brethren are these which hear the word of God and do it." Luke 8:21.

All true Christians are priests unto God. They plead the efficacy of the great sacrifice made once for all. "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and dominion forever and ever." Rev. 1:6. Far better to follow the plainly written word than to be led by the vain attempts to improve the work of the Holy Spirit. There is only one object of worship and He is the triune God. There is only one mediator between God and men and he is our Lord Jesus Christ, to whom every penitent has direct access and with whom he may have unrestricted fellowship. There is no need of any other mediator.

CHAPTER XIV

THE INVOCATION OF SAINTS

CATHOLICS pray to the saints that the saints may pray for them. The invocation of Mary, the mother of our Lord, is based on the idea that her kinship to the Son gives her prayers special weight and efficacy. The invocation of saints is based on their supposed works of supererogation. The Rev. Bertrand L. Conway, a Catholic priest, states the doctrine thus: "Catholics believe that many members of the church — for instance, virgins, martyrs, confessors, and countless saints — have performed penances far exceeding what was due their sins, and that their merits in union with the infinite merits of Jesus Christ form a spiritual treasury, which the apostles and their successors can draw from to pay the debt of temporal punishment for all who belong to the communion of saints." Question Box, p. 287.

1. There is no New Testament authority at all for this: on the other hand it teaches that after we have done all we must say that "we are unprofitable servants." Moreover, if the "merits of Jesus Christ" are "infinite," what need is there of any merits of saints? Is not Christ alone enough? Do not the merits of Christ constitute a "spiritual treasury"

sufficient for all penitents for all time? These so-called saints have not any such merits; but, suppose they did have, why add the light of the glow worm to that of the midday sun? Why add one rain drop to the Atlantic ocean? Are the merits of Christ deficient in quantity? Are they not enough? When Jesus said: "it is finished," did he imply that his infinite atonement could be helped out by the filthy rags of human righteousness? Does not the whole conception imply a shortage in the atonement made by the Son of God? Is there not a littleness about all this which is utterly unworthy of the glorious gospel of the Son of God? Is there any deficiency in the quality of the sacrifice? Is not the blood of Jesus Christ his Son able to cleanse us from all sins? He was delivered up because of our offences and raised because of our justification. The debt was paid and the prisoner, therefore, was set free. The atonement was complete and therefore the grave could not hold our Lord and he rose from the dead. The fact of the resurrection shows that the sacrifice was fully satisfactory to God the Father. It does not need any supplement. The Holy Spirit applies it and the sinner is saved. The boundlessness of the grace of God is the colossal outstanding fact of the gospel truth. These pitiful human inventions from heathen sources are both little and belittling. They degrade the dignity of the human personality and trail the majesty of God in the dust. The infinitude of the price paid by the Lord Jesus as the penalty of our sins is the thought

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which inspiration is always trying to hold up before the gaze of man. Nothing is to come in between the sinner and the Savior. The view of faith looking to Jesus must not be obstructed. This is the New Testament conception.

2. This doctrine of the invocation of saints implies that Christ must be begged and persuaded much and by many people before he is willing to save the penitent. This is a great error. He is always fully willing. The heathen idea was, and is, that God is full of anger, resentment, and must be appeased and coaxed lest he send forth evidences of his vengeance. Hence, their magic rites to gain his favor. But Jesus made it possible for God to be just and the justifier of every one that believes, and our Father calls us to come back home and he welcomes the prodigal even when he is afar off. The gospel is full of grace and love. "Our Father" is no heathen deity. He calls his wandering children home. They do not need to beg him to open the door of grace. It always stands open. Jesus said: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. The sinner has his door shut and Jesus wants him to open it. He seeks the sinner. That God gives and man receives is the Gospel. He begs the sinner to be saved; and is grieved when men turn away from Him. The intercession of the saints is not needed. "He ever liveth to make intercession for us" with the Father; that is his work. Will he

then be hard to be approached by us in our time of need?

3. The invocation of saints means one creature praying to another creature. God alone is the one to whom we are to pray. He alone is the source of our help. The creature ought to pray to the Creator. The finite, through Christ, can lay hold of the infinite. No saint that ever lived has the sweet, tender, refined, sympathetic, uplifting feeling for the penitent that Jesus has by virtue of his human nature. This is why he became man that he might be such an approachable Savior. He himself, in his own personality without the help of others, is entirely competent, in every respect, to be the Savior we need in all circumstances and in all times. This is what the New Testament teaches and it has been abundantly confirmed by the sweet experience of millions of men. The so-called saints are not omnipresent, and are therefore not capable of hearing people pray at different parts of the earth at the same time; and, if they could, there is not the slightest reason for thinking they could render aid of any kind.

In the book of Revelation we have an example of an attempted act of veneration or worship of a servant of the Lord. "And he saith unto me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of Proph-

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ecy.” Rev 19:10. The command given was “worship God.” The specification of one is the denial of others, and all others. The worship of God precludes and excludes the worship of every creature. Jesus saith: “Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.” Nothing could be more specific and more definite. It shuts out forever all other objects of worship. Jesus, in talking to one plain, simple woman, put the whole subject of worship where it can not be misunderstood. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth.” John 4: 23, 24. “The Father seeketh such to worship Him.” “And Him only shalt thou serve.” Jesus said: “Him that cometh to me I will in no wise cast out.” “I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst.” John 6: 35. “He that believeth on the Son hath everlasting life.” John 3: 36. Thus saith Jehovah: “cursed is the man that trusteth in man, that maketh flesh his arm;” and “Blessed is the man that trusteth in Jehovah and whose trust Jehovah is.” Jer. 17:5-7.

CHAPTER XV

CONTRASTS

ONE who is acquainted with both the New Testament and with Roman Catholic doctrines will observe many sharp contrasts between them. The reason for this is that some of these doctrines are drawn from the New Testament and some of them had their origin in the history, the rites, and the social customs of the heathen Roman Empire. What can not be explained from one source can easily be explained from the other. Knowing these facts, one can by mental analysis take the whole system apart, like taking out the wheels of a watch, and see from what place each item came. Later in the centuries it became desirable to deny their heathen origin and an attempt was made to claim scriptural authority for practically all points. But this is an impossible task. That which came from the New Testament can be explained easily by it and that which came from heathen sources can be explained by Roman historical elements. This is the key to the situation. Here is historical development. First were sharp antagonisms and afterwards coalescings. The result was a complicated mixture. Some of these contrasts may be noted.

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1. The New Testament says: "Christ is the head of the church." Eph. 6: 23; Col. 2: 19; Col. 2: 10. The Catholics say the Pope is the head of the church. Both statements can not be true.

2. The New Testament churches were spiritual democracies. The Catholic church is one external monarchy, copied from the Roman Empire.

3. The New Testament teaches coming to Christ through faith. The Catholics teach coming to Christ through sacraments. These two things are wide apart; and so wide apart that they can never be reconciled; such a thing is beyond hope.

4. The New Testament holds to the faith "once for all delivered to the saints," and allows no additions and no subtractions. The Catholics have the New Testament but add on enough traditions almost to submerge it.

5. The New Testament challenges the fullest investigation: "Search the scriptures." The Catholic church, meaning the priesthood, gives out what is to be believed. They say what shall be read and what construction is to be put upon it. This alone is allowable.

6. Catholics make a distinction between "the church" and "the faithful." The church is "the priesthood," "the faithful" are the hosts below the priesthood. The New Testament teaches spiritual equality and brotherhood. "All ye be brethren." The Catholic church has many ranks, grades, classes, and distinctions.

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7. The New Testament teaches and favors human freedom personal, religious, and civil. Catholics favored enemies of freedom: for example Louis XIV; Charles II; and James II; and many others. The Catholic Bossuet says: "God establishes kings as His ministers, and reigns through them over the nations." "Royal authority is absolute." "The prince is not accountable to any one for his orders." "Obedience must be rendered to princes as to Justice herself." "They are gods, and in a measure participate in the Divine independence." "Subjects have only respectful remonstrance to oppose to violence of princes, and must neither mutiny nor murmur." See De Laveleye.

8. The New Testament says: "there is one mediator between God and men." The Catholic church teaches that there are many mediators: the priests, the saints, and the mother of our Lord. Christ says: "Come unto me all ye that labor and are heavy laden." The Catholics say: "Go to the priests and confess." The New Testament puts the sinner into the hands of Christ; the Catholics put him into the hands of the priests; one sinner into the hands of another sinner; one creature into the hands of another creature; weakness into the hands of weakness.

9. The New Testament is for all and demands to be read by all. It appeals to the entire personality and is capable of infinite adaptation and workableness among all nations in all time. It has stood all tests. When Catholics read the Bible it must be a version approved by the priesthood, and they must put no

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construction upon it but what they are told by the priesthood to put upon it. Catholics appeal largely to the feelings, the imagination, to the credulity of men; they do not try specially to develop spiritual power but obedience to the church.

10. The New Testament emphasizes the great willingness of Christ to receive the penitent sinner directly to himself, at any time, any where, without rite, ceremony, priest, or person of any kind, when such a one comes to him and desires forgiveness. This is what Jesus taught and impressed upon men above everything else. Language is strained to express all the fulness of his idea. He taught this and practiced it so much so that men said: "This man receiveth sinners." They said truly. He allowed nothing to come in between him and the sinner. This point is the wonder of Revelation. But the Roman Catholic Church puts four blocks of doctrine between Christ and the penitent sinner. Christ tried by love to allure men to himself. The Catholics by their many formalities, rites, and intercessions make the impression that Christ must be begged much and a long time before he is inclined to turn a listening ear to the needy cry of the sinner who wants his sins taken away. The two systems are so far apart that they can not have originated either from the same spirit or from the same source. They are two spheres which naturally exclude each other. They teach irreconcilably different methods of approach to the Savior. They will never be harmonized. One looks in one direction

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and the other looks in an opposite direction. They did not come from the same mind. If one came from above, the other came from below. If the one came from God, the other came from man. If one shows divine wisdom, the other shows human weakness, folly, and lack of spiritual elevation.

11. The Son of man had not where to lay his head. The popes have always reached out after lands, money, worldly power, and political influence. Until 1870 the pope had much territory. He has had for centuries millions of dollars income every year. His palace now has eleven thousand rooms in it. Jesus said to Peter: "Put up thy sword; they that take the sword shall perish by the sword." But many of the popes have brought on many wars and shed much blood. Christ refused to be a divider of inheritance but the popes have claimed power to divide the earth and to set up and take down kings and rulers. Jesus said: "My kingdom is not of this world." But the pope perpetually complains that his temporal power was taken away from him, and he sends ambassadors to every country that will receive them in order that he may appear to be a king, a civil ruler, a mighty man of valor among the civil governments of the earth. Jesus never had any soldiers to guard him; but the pope has had for a long time his Swiss soldiers guarding him. Jesus never had any flag; but the pope has his flag in every country which will permit it. Jesus said: "Love your enemies." The pope hurls furious words at his enemies and puts upon them his anath-

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ema. He sometimes pronounces special curses of great length and bitterness against those who have aroused his anger.

CHAPTER XVI

ASSUMPTIONS

ASSUMPTIONS can be held tentatively. But they must be sooner or later subjected to tests. The mind seeks truth. It desires to show facts. The craving is for things scientifically adjusted. We do not feel bound by false theories of past ages. If things stand the most searching and conclusive tests, they can then take their places among well established and usable facts. If in the process of testing they are found to be untrustworthy they are to be rejected, no matter how long held, nor by whom stoutly maintained. The most rigid scientific method must have full sway in investigation. Truth can stand the severest crucible. It is a woeful mistake to suppose that truth will suffer from an abundance of light. If the light be genuine, the more of it the better. This has been true of the past and will be true of the future. For ages it was held practically by all that the sun went around the earth, but that highly plausible assumption, when tested, was found to be false; and so, notwithstanding its hoary age, it was necessarily rejected. When Prof. Morse was working on telegraphy, the assumption was oftentimes confidently asserted that it was impos-

Assumptions

sible to communicate intelligence a long distance by means of a wire. The assumption that men could never fly was thought to be full of wisdom. For many ages, the assumption that kings have a right to rule over the masses, and even to fleece them was so strong that all democratic tendencies were put down by an iron hand with approval. Several quotations have already been given from Bossuet on this point. It was a universally favorite assumption that night air was the cause of malaria. That the earth was flat was by millions of men for ages held to be so self evident a proposition as to be denied only by the weakminded. When Galileo challenged a long cherished assumption, he found things made uncomfortable for him. When Socrates called in question numerous commonplace assumptions prevailing among the masses, he was compelled to drink a beverage which put him to sleep. In our time, no assumption is safe from challenge on account of old age, or because held by many, or because widely spread over the earth. Whenever the proper tests are applied to it, it must be found to be true or it must be eliminated. Institutions claiming Bible authority must be able satisfactorily to present the authority on which they stand, or submit to the necessity of having their claims disallowed. Mere assertions do not carry us forward. Sheer declarations do not make progress. Many religious denominations have great and accurate scholars who have examined the New Testament from every standpoint

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and they have practically agreed as to what it teaches and they have published their conclusions. So we are not in doubt as to what that book teaches. We are able to measure the Catholic Church by it. We can with certainty find out whether the papal doctrines are to be found within it or whether they had their rise from other sources. If certain teachings are contrary to the New Testament, how can they be accepted by one who accepts the New Testament? Can contraries be true at the same time and place? Can the Pope and Christ both be head of the church at the same time? Can the Roman Catholic church and the New Testament both be supreme law at the same time when they teach opposite things? Which must have the main track? As between the two, Cardinal Manning says the church must in these words: "The appeal from the living voice of the church to any tribunal whatever, human history included, is an act of private judgment, and a treason, because that living voice is supreme; and to appeal from that supreme voice is also a heresy, because that voice, by Divine assistance is infallible." There are those, however, notwithstanding that, who follow the New Testament because that represents the mind of the Master, and they hold that the following propositions are assumptions and need to be proved before they can be received as true:—

1. That Peter was made Christ's vicegerent on earth. Their claim as to Mat. 16:18 is shown to be a mistake by Mat. 18: 18 and hundreds of other verses.

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2. That the apostles and their successors are "the church," which is the priesthood, and that those below them are "the faithful."

3. That the bread and the wine can be changed into the real body of the Lord at the priest's bidding.

4. That their church government is of divine origin. It is manifestly a copy of the secular Roman Empire.

5. That they alone have the right to put constructions on the words and verses of the New Testament; that they are its only interpreters.

6. That there is a purgatory.

7. That the pope has jurisdiction in temporal affairs, or even in anything.

8. That tradition can be made an authority equal to that of Scripture.

9. That the sacraments are channels of grace.

10. That priests are to come in between the penitent sinner and the loving Savior as mediators.

No one of these propositions can be accepted without proof and proof different from, and better than, any they have yet produced.

CHAPTER XVII

BY THEIR FRUITS

DID CHRIST furnish any test by which man can tell a false teacher from a true one, and false doctrines from true ones? Or did he leave the world in the dark? Did he leave everything vague and uncertain? May his people know when they have true prophets? Can they have spiritual power to detect "false prophets?" Has he given them any rule by which they may reach certitude in this respect? Is there any such test given to men? And if so, what is that test? Can the test, if there be such, be applied by all, or only by a part? If only a part, what part? Did Jesus leave his people helpless as sheep among a pack of wolves? Did he mean to make it possible for them to know, or did he leave them defenseless so they could be plundered by imposters? He meant they should "know" and he said so. He has given a single definite rule, capable of wide application by his people for their protection. Can we know false prophets? Jesus says we can. This is the law he has given us on this point. "By their fruits ye shall know them." "Ye shall know"—not guess. Ye know "their fruits"—this is an admitted fact; all admit that. Well, then, by their

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fruits ye shall know *them*? Note carefully the specific objective point. THEY, themselves, are the objects of investigation. What are THEY? Jesus says you know the fruits of men. You know their words, their deeds, their aims, their motives as manifested by their acts. This much is certain; well, then, by their fruits ye shall know THEM. The outer performances are the results of inner thoughts, of secret motives, of hidden personality. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Then Jesus repeats the words: "By their fruits ye shall know them." Mat. 7:15-27 for the whole passage. A good tree brings forth good fruit and a corrupt tree brings forth corrupt fruit.

Paul, the great interpreter of the mind of the Master, applies this rule in the Epistle to the Galatians 5:16-24. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law." Where these things are the fruits, you know they are from the Spirit. They could spring from no other source. The works of the flesh are evil fruits and spring from an evil tree. Now they "are manifest," "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, heresies (parties), envyings,

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drunkenness, revellings, and such like.” Here is applied the rule: “By their fruits ye shall know *them*.” There are three things about this rule:—

1. It is a simple test. It can easily be applied by all, high and low; rich and poor; wise and ignorant; young and old. Several years ago, five men were out in a yard one summer evening talking. One, looking at a tree not far off, asked: “What kind of a tree is that?” Different answers were given. At length one man said: “I see fruit on it; let us examine that for it will tell.” It had peaches on it. That fact decided it was a peach tree. The kind of fruit decides the kind of tree. It does not take a Solomon to measure by this rule.

2. It is a universal test. It applies everywhere, in one part of the world as well as in another; in one age as well as in another; among one race as well as among another. It applies in every place. It applies to religion.

3. It is an infallible test. It yields accurate results. It is reliable. In reasonable application it can be depended upon. If here is an apple growing, then it is growing on an apple tree. Here is a tree which has apricots on one side and peaches on the other side; well, then it has an apricot element and a peach element. The one is grafted on the other. A tree is known by its fruits.

So in the Roman Catholic church there are two different elements; one has been grafted on the other. There is a New Testament element and a heathen

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Roman element grafted on it. This gives two different general ideals; two standards of morals; and two different spheres of operation. One element is found in the New Testament, the other element is found in adaptations of heathen rites, in historical development, in canon law, in the decrees of councils, in the writings of the so-called fathers, and in the bulls of the popes. The conflict between these two things is irrepressible. The tendency among the Catholics is to suppress or hold in abeyance the New Testament element and to enlarge and magnify the other element. The tendency of the anti-catholic element is to magnify the New Testament and to eliminate or reduce to a minimum the other element. These two elements are the inner and the outer; the spiritual and the temporal; the pure and the impure; the heavenly and the earthly; Love and hate; Democracy and monarchy; peace and war; knowledge and ignorance; the sincere and the deceptive; local self control and the tyranny of the pope; the other world and this world. Each element is to be explained from the standpoint of its origin. The parable of the tares applies here. The seed sown was good but an enemy sowed tares among the wheat. The Roman Empire was in its different aspects a composite and eclectic system. Its various parts had come from different sources at different times in different circumstances. It had become the great world power. At first Christianity was a pure, simple, spiritual force designed to leaven the whole lump to itself. These two forces entirely

different came into conflict. So long as Christianity kept the spiritual aim in view it remained comparatively pure. But, at length, the Christians found it easier to absorb than to fight; to adapt than to conquer; to conciliate than to leaven. This was done gradually and at different times. But the work was effectively accomplished. Many books on this point may be consulted. A few here suggested: "Christian Institutions," by A. P. Stanley; "Conflict of Christianity with Heathenism," by Uhlhorn; Bryce's "Holy Roman Empire;" Schaff's "Church History;" "A Manual of Church History," by A. H. Newman; Hase, Hurst, Milman, Gibbon, and many others. In this ultimate fusion both Christianity and heathenism were modified. This combination and coalescing put on the stage a strange, fearful, and powerful force of vast importance. Running through the entire structure are two entirely different elements. One is a New Testament element and the other is a Roman Empire element, which is heathen to the core. This alliance gave rise to two standards; the first is the New Testament. The second is Roman law, customs, and religious ideas and rites. These two different standards are abundantly seen:—

I. In two sets of OBJECTS OF WORSHIP. The objects of worship in kind are two. 1. There is the worship of one God. This comes from the New Testament. This one God, as creator, is omnipotent, omniscient, eternal, holy, just, good. The Father, Son, and Holy Spirit are one in essence, nature, being.

They hold in full to the trinity. They hold the deity of the Son, the personality of the Holy Spirit, the inspiration of the Bible, Man's need of salvation, the ability of Jesus to save, the obligation to spread the gospel, the resurrection of the body, and the judgment to come, heaven, and life everlasting. Along with these things go the moral and social elements of the New Testament. The idea of a loving father is here held out. Surely that is enough. It would be but for this coalescing. The other element must be taken care of also. 2. So, then, the heathen element calls for OTHER OBJECTS OF WORSHIP. There is the worship of creatures. There are the prayers to saints. Finite, weak, helpless creatures praying to finite, weak, helpless creatures. Prayers to so called departed saints are very nigh akin to the ancestral worship of the people of China. Heathen ideals and practices are much in vogue. These objects of worship are very numerous and are supposed to be very influential for the benefit of the earthly helpless. Here is the perpetuation of the ancient Roman heathen temple service in its true essence and nature. The vital idea of this element is that a merciless God's anger must be appeased; that his wrath must be warded off; that this relentless God is hard to approach; that the sacraments have magical force; and that these finite beings can be used to advantage. It knows little or nothing of love. This whole conception of praying to finite beings shows a profound lack of a proper knowledge of the infinite resources of

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the Lord Jesus Christ as a sufficient and divinely appointed Savior for all men for all time to come. It dishonors the supreme, distinctive, and colossal element of the revelation of the New Testament. It, as an effort to improve and adapt, positively turns the mind in a wrong direction. Instead of bread it gives a stone. Instead of refreshing water it gives death dealing brine. Little objects of worship make little men. Here we have the secret of the decadence of the Roman Catholic countries. There is only one true object of worship — the triune God. Any other object of worship is little and belittling. We are positively told: "Thou shalt worship the Lord thy God and Him only thou shalt serve." In the book of Revelation, when one creature undertook to worship another, he was prevented with this injunction: "worship God." The Bible specifically and positively forbids the worship of any other object of any kind to any degree whatsoever. The secret of the Anglo-Saxon race is in the Bible they read and in the true God who is the object of their worship. The man who worships the God and Savior mentioned in John 4: 21-26; Phil. 2: 1-11; Col. 1: 9-23; Eph. 3: 14-19 will not want to worship any creature and will have no need to do so; and such a man will be reliable in church and state anywhere. The very best specimens of the human race whether as individuals, as churches, or communities, or states have been those modeled after the New Testament as opposed to deadly elements of a defunct civilization. The man who worships only

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the true God will never lick the dust off the foot of either pope or king.

II. In two METHODS of worship. 1. The first one is from the New Testament. "God is a spirit and they that worship him must worship him in spirit and in truth." John 4: 24. This is what Jesus himself said in giving plain instruction to a plain sinful woman. He meant what he said. He meant it for all. This worship comes out of the heart. It is given to the Heavenly Father. It is sincere, grateful, loving, spiritual. It is devout, and sometimes filled with raptures. It is no stranger to joy in the Holy Ghost. It is familiar with the practice of the presence of God. It loves the book of Psalms. It loves to sing hymns of praise. It reads devotional books. It feeds on God's word. It glories in the imitation of Christ. It sees worlds in John 3: 16. Of course, this true worship has forms but they are simple, appropriate, becoming, and are unobtrusive. They are found in the New Testament in great sweetness and spirituality.

2. The second METHOD of worship of the Roman Catholic is from Roman heathen sources. These exercises are very profuse. They are characterized by excessive externality. Their obtrusiveness is striking. They are done where they can be seen and to be seen. Uhlhorn paid great attention to this point and explains it very carefully. The Roman worship in all grades and places was visibly prominent. The Catholic church here imitates its model very closely. The beads, the crossings, the crosses everywhere;

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genuflections before places, pictures, priests, altars, relics; processions, vestments, incense, bells, holy water; multiplied holidays and festivals; Oil in extreme unction; charms, images, statues; elaborate marriage ceremonies; pompous christenings; harmful rituals; masses for the dead; purifications; and, many other things of this nature. This second element severely antagonizes the simplicity of the New Testament idea of worship. The vast and poorly instructed masses easily mistake the form for the substance; the shell for the kernel; the body for the soul; the outward for the inward; the material for the spiritual. Scriptural authority for these things is obtained only by the wildest, the most unreasonable, the most unscientific, and the most unreliable method of interpretation. But this method of worship readily lends itself to priestcraft and to dependence upon sheer forms and formulas. It is a great foe to spirituality. It is no good friend to justification by faith. It is a system of works, but not of grace. There are millions of warm hearted Christians who do not believe that the ancient heathen Roman Empire, reeking in blood, idolatry, and licentiousness, is fit to furnish religious ideals and forms for this civilized, enlightened, spiritual and scientific age. They utterly repudiate the thought. Christ came to destroy this very thing and everything like it, and every one of its ideals shall utterly be abolished. In this new land of ours this old heathen element of worship ought not to find a congenial home. It has ever allied itself with monarchy

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and despotism. We need the New Testament freedom civil and religious. God alone forgives sins through faith in his son Jesus Christ; and the doctrine that men can pronounce absolution meaning that they can forgive, in any true sense, the sins men have committed, is impotent impudence and impudent impotence. It is contrary to every genuine instinct of revealed spirituality. It is the essence of priestcraft and the foe of human freedom.

III. These two standards are furthermore seen in two different spheres of operation.

1. There is the New Testament sphere. This is internal, spiritual. "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Rom. 14: 17. "The Kingdom of God cometh not with observation; neither shall they say, Lo here! or there! The Kingdom of God is *within* you." Luke 17: 21. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The gospel changes the heart and fits man for the social and civil sphere. The spiritual was not to be weighed down by the secular. Civil rulers were to see after civil affairs. When the Christians were full of spiritual power without civil entanglement, they did far more good than they did after trying to get ecclesiastical states and temporal rule. Christ wants the heart; then, the civil ruler will make a good citizen out of that man. Several of the great religious bodies in this country are doing a great work without interfering with the state at

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all. This is as it should be. This is the gospel plan. When Christ is in the heart, the man will take his proper place in the commonwealth. This is too familiar to be discussed here.

2. Then there is the heathen element. The desire of the popes to rule over the kings of earth. The Emperors of Rome wanted all the earth. The popes followed their example. The papal states have cut a great figure. At one time they reached entirely across the central part of Italy as a great wide belt, thus preventing for ages the unity of that country. The popes for ages have interfered with the civil governments of many countries. They have claimed the right to set up kings and the right to dethrone them. They have claimed to be overlords of all kings. The popes claim precedence over all rulers and so lest that point should be challenged, the pope always dines by himself so that at meat he may always, without question, have the seat of honor. The popes have always been greedy for lands, moneys, titles, honors, privileges, overlordships, and worldly distinctions of all kinds. Jesus had not where to lay his head; but the pope does not think the whole earth is a pillow big enough for his head. The pope under the Jesuits in 1816 issued a bull declaring Bible societies "a fiendish instrument for the undermining of the foundations of religion." Huxley has pointed out that the Bible is the foundation of our civil and religious liberty. Catholic countries are supposed to be free from faction and to be unified by their religion. Such

The Invocation of Saints

is not the case. A shrewd observer says: "Protestants respect both law and authority. Catholics, unable either to found liberty, or to do without it, make despotism necessary, and yet will not submit to it. Hence arises an ever active leaven of rebellion." The Bible element is against the other element and in Catholic countries the conflict is ever irrepressible. There can be no peace there! The less of that anti-biblical element we have, the better; for we want peace.

CHAPTER XVIII

THE PAPAL CONTROVERSY

THE papal controversy is not new ; it is not local ; it is not protestant ; it is not religious ; it is not an antiquated back number ; it is not confined to any one sphere of life. The papal controversy involves the civil and political claims of the pope as specifically distinct from the religious elements. If the pope should claim universal spiritual overlordship only, that would arouse great opposition. If he should claim universally civil control only, that would provoke bitter feeling. But as he claims supreme and unconditional overlordship in both these realms the antagonism is so deep and wide as to become irrepressible. It will not down. The world is weary of one-man rule. Many centuries of experience with absolutism in many forms and places have caused the world to look with distrust upon its appearance in any sphere or degree. The acid test to which it has been put for so long a time is not favorable to its continuation. It has been weighed in the balances and found wanting. There has been no good opportunity for showing its possibilities which it has not enjoyed. It can not complain of unfair treatment. It has had full sway for centuries in many countries and yet it

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has failed to meet the reasonable expectations of mankind. It has had every chance to show what things it could do. The result has been wreck and ruin; battle and blood; crime and oppression. The strong trend of the whole world towards democracy shows that it has lost both hope and confidence in the leadership of monarchy whether in church or state. This fact finds expression in the periodic literature of every land today. Any adequate solution of the papal question justly demands the elimination of all elements which are not pertinent and which only muddy the waters. The real issue without complications ought to be brought to the front. Side issues ought to be eliminated. In order to do this several points need to be noted attentively.

1. It is not new. It is a very old contention. It has been on hand much more than a thousand years. Let no one think that it arose yesterday or that it is in its youth. A few historical facts will establish this point. It was in 1077 the pope Gregory VII humiliated Henry IV by making him stand in the snow at Canossa three days before he gave him the kiss of peace and of reconciliation. In 1245 Pope Innocent IV excommunicated the Emperor Frederick II. In 1411 there were three popes and three Emperors all fighting each other at the same time. The Emperor Charles V, the great Catholic, with Protestant Lutheran soldiers, stormed and took Rome, May 6, 1527, and dictated terms to the pope. All these

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popes and rulers belonged to the church characterized by "unity and holiness."

2. It is not local. It is everywhere. Wherever Catholics are there arises the question of jurisdiction. The claim of the right to rule both in church and state is freely made. There are always in every place those who challenge this pretension. Hence the conflict.

3. It is not Protestant. It is not confined to Protestant countries. In Spain, in France, in Austria, in Italy, in South Germany, which are all Catholic countries, there is the same problem and the same strife. It existed long before there were Protestants, technically so called; and, it has always existed and now exists in countries where Protestants either do not exist or where their voice is not loud enough to be heard. In Italy the pope and the King are at dagger's point; but, they are Catholics. Since 1870 the feeling between them has been intensely bitter. In Spain the King dares not even try to visit Barcelona and Valencia without a guard; for, to go there would be to die; and yet they are all Catholics. In the heart of the problem the Protestant element is only incidental and subordinate. The papal element is the political element; it is the pope's claim of authority to regulate civil affairs, which the people think they themselves are competent to manage, that brings the trouble. They will not permit interference from a foreigner in these things. They resent his dictation. This spirit of resistance to intermeddling in domestic

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and secular affairs is deeply imbedded in human nature and is a perpetually secure bulwark against tyranny and oppression. It is one of the deepest instincts of our being and shows marks of the divine origin of man. But when Catholics encroach on the purely civil sphere and are opposed in this particular respect, they cry out that they are persecuted because of their religion. Catholics oppose state schools as such unless they alone have absolute control of the teaching. They raise objections to such schools. But when objections are raised to their objections, they cry out: "Persecution!" It is a shrewd dodge. It is fine policy for the wolf to clothe himself in a sheepskin when he desires to get near the sheep without causing the flock to be frightened. But this trick has been played so often that intelligent students of history ought by this time to become thoroughly acquainted with it. This political element needs to be carefully detached from the religious part so that the real merits of the controversy may be properly presented to the mind for adequate consideration. Ingenious contrivances for the plausible concealment of the essentially component sections of the characteristic features of the indisputable gist of the exact point in the issue can not always be used without such detection as will lead to adequate and manifest exposure. The mind craves facts and sound arguments solidly based on these facts. Fallacies can not permanently carry convictions in their direction. The best spirit of this age demands procedure along

the line of rigidly scientific investigation. Camouflage is no longer allowable. The sun will shine. When the flat stone is turned over, letting the sun shine directly upon the roaches, they will run in every direction. Turn the light on. Expose impostures, no matter where found.

Civil institutions must not be destroyed under the specious pretense that religion is endangered. True religion is perfectly safe. Nobody in this country desires to persecute any man because of his religion as such no matter how reprehensible and faulty it may be. But there are many men who are willing to defend against all comers our national constitution which has been purchased by the work and blood of our forefathers. When the decks are cleared for action let us be sure that we are aiming at the real enemy. Recently a man visited a western city where he was told that even if a man there desired no more than the office of a policeman he must first get the indorsement of a certain Catholic priest in that place. True Americans will not always submit to that sort of thing no matter to what denomination the religious dictator may belong. In this country we do not propose to be slaves to any man. Nor will we receive laws from a foreigner. When the Spanish American war broke out Gen. Wade Hampton said: "This is our country and it is our duty to make it the home of liberty for all ages to come." This is sound American doctrine but it is not the teaching of the Roman Catholic Church. Gen. Lafayette said: "If the lib-

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erties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." Cardinal McClosky says: "They (the Catholics of the United States) are as strongly devoted to the sustenance and maintenance of the *temporal power* of the Holy Father as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so." Cardinal Manning says: "Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." Hon R. W. Thompson, formerly Secretary of the United States Navy, says: "He who accepts Papal infallibility, and with it the ultramontane interpretation of the power of the Pope over the world, and thinks that by offending the Pope he offends God, will obey, passively, unresistingly, uninquiringly. Such a man, whether priest or layman, high or low, is necessarily inimical to the government and political institutions of the United States; with him, his oath of allegiance is worth no more than the paper upon which it is written." Yet when we defend our purely civil institutions in a perfectly legitimate way we are sometimes squarely accused of persecuting Roman Catholics because of their religion. So then the papal question is neither Protestant nor religious but purely political. The Catholics apparently, some people think, are in politics for the subversion of every form of liberty. True Americanism necessarily brings the patriot into antagonism against every one who would

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overturn our government in the interest of any foreign claimant of the sovereignty which belongs solely to the people. Let there be no false issue.

4. The papal question is a living one. It is neither dead nor antiquated. Tyrants are as anxious for power as ever. Alexander III, Czar of Russia from 1881 to 1894, was one of the greatest persecutors that ever lived. The Turks now are actually putting the Armenians to death more fearlessly than ever because they think that there is no one to call them to account. The Roumanians are also now bitterly persecuting Protestants. William II, Emperor of Germany, only eight years ago, brought on the world war in the exercise of Autocratic power. The love of power is buried deeply in the human heart. The tyrant is ready when the opportunity comes. There are always some indifferent souls who think that bad rulers were all in the past. They are too little and too selfish to get a world view of the situation. They have a contempt for "agitators." If they can only draw in the dollars, the rest of the world may go to ruin so far as they are concerned. But now as ever, "eternal vigilance is the price of liberty." There are those who are always gnawing at the root of the tree of freedom. Any attempt to retard their operations is sure to bring forth the sad lamentation that they are the unfortunate objects of a spiteful persecution more deadly than any recorded in the annals of mankind. No men can personify innocence to better advantage than they; and, they have the skillful art of

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enlisting the sympathy and cooperation of some good men who ought to have better judgment than to be found on the side of those who would use everything in the interest of their own special purposes. They divide the enemy and by so doing hope, in some way, to conquer. Those who are usable dupes can be depended upon to sing the doleful song that we ought to be careful to see to it that we be indifferent in non-essentials and charitable in all things. Their doctrine is that the horse ought to be permitted to be stolen out of the stable and that then it is time enough to lock the door. The rule by any one class is a tyranny — no matter what that class may be. The Bolsheviks are as bad as the Czars. They are only one class. This is a “government of the people, by the people, for the people.” The Pope as an Italian prince would

“Bestride the narrow world,
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.”

In submitting to this,

“The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.”

Let every outside ruler keep in his own territory and let this country alone.)

5. It is not confined to any one sphere of life. The pope claims supremacy both in the religious and in

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the civil sphere. The wife can be questioned in the confessional by a priest, who is of another sex, concerning the most delicate and vital affairs about which the husband alone has the right to know. These questions are printed in Latin. They are so impertinent, so immodest, so unbecoming that they dare not be translated into English. If any other man were to ask these same questions of the same wife, and the same husband should find it out, something would happen. Some foods are prohibited on certain days. The Bible may not be read except under such restrictions as largely rob it of its teaching power. Even men may have no secrets but such as the priest must know. Every sphere of life must undergo officious supervision. Body and soul, the penitent is unconditionally committed into the hands of the priest, who is in the hands of the bishop, who is in the hands of the archbishop, who is in the hands of the cardinal, who is in the hands of the pope; all of which system spells slavery and bondage; but, against this, and every thing like this, our Lord Jesus Christ protested by every word he spoke, by every breath he drew, and by every act he performed.

Turn away from all this to the New Testament. "Then said Jesus to those Jews which believed on him, if ye continue in *my* word, then are ye *my* disciples indeed and ye shall know the truth and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8: 31, 32, 36.



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